

# Oh the manuscript of “Avariful-maarif” (Those people recognizing enlightenment) of Shakhabuddin Umar Sukhravardi

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## ABSTRACT

This article is devoted to the analysis of manuscript No21125/11 of “Avarif ul maarif” of Umar Sukhravardi written in Arabic which is kept in the Bukhara State Museum Sanctuary and the ideas initiated by it.

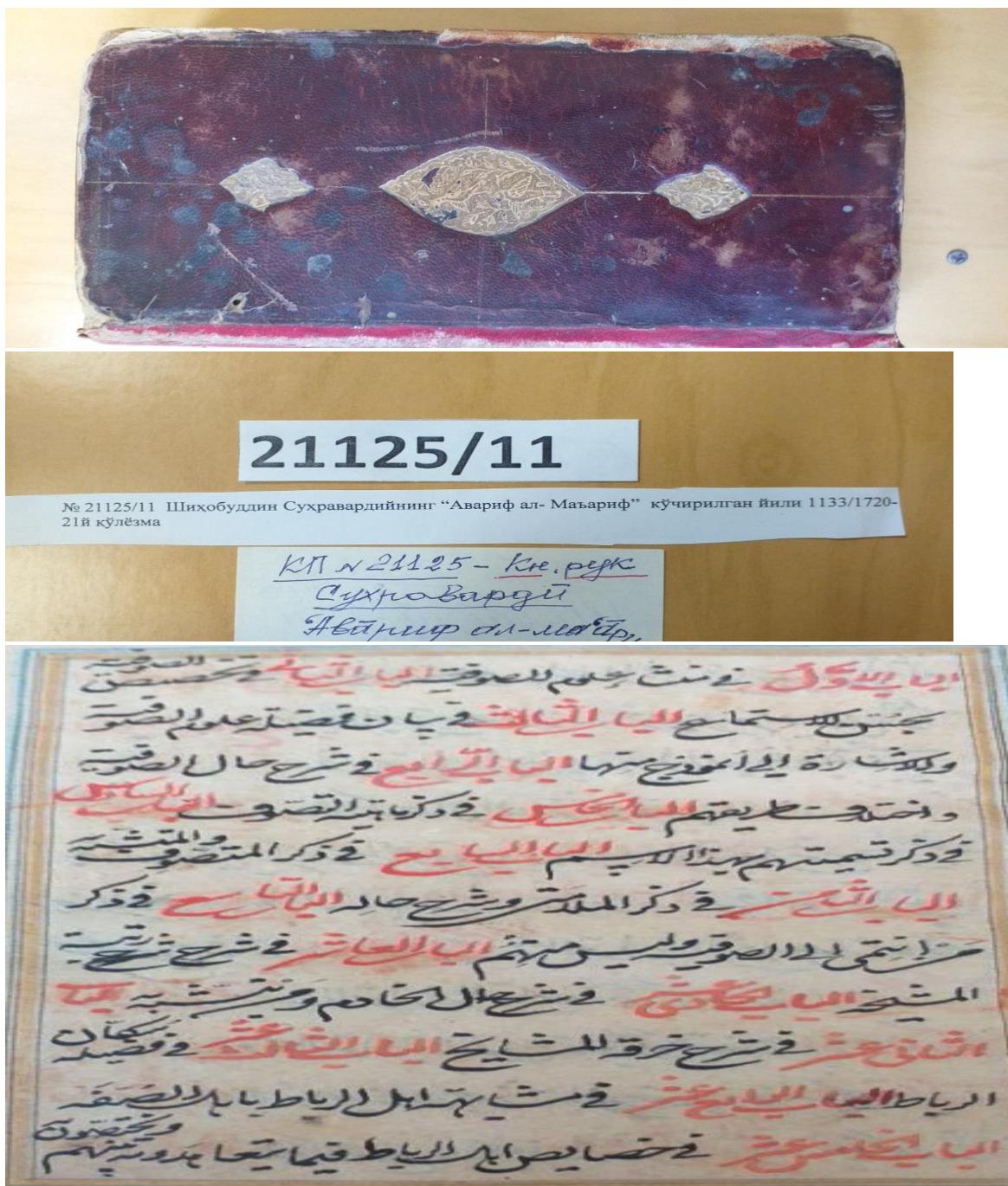
**Keywords:** Sukhravardiyia, “Avarif ul-maarif”, Bukhara museum sanctuary, sufism, arif, rabat, moral, sufi, spiritual, anthropological, religious, scholastic, physical, rational, irrational, perfectness, biblioman.

## 1. INTRODUCTION

The study of the legacy of great thinkers is one of the most pressing directions today. It reflects on the issues of unity, cooperation, tolerance, tolerance and self-discipline. One of such great scholars and the founder of the Suhravardiya doctrine is Shahobiddin Abu Hafs Umar Suhraardi. Although his works and teachings have been widely studied by the international scientific community, there are still aspects to be studied.

The main idea of the Suhravardi teaching is to encourage people to purify their hearts and souls, and its founder is Shahobiddin Abu Hafs Omar Suhraardi (1144-1234). This doctrine was part of the Suhravardiya School of Piousness in the late twelfth and early thirteenth centuries, in Iraq, between the two rivers. Suhravardia was originally a township, with its membership increasing at the expense of traders and educated segments of society. Omar Suhravardi himself is a Sunni theologian, promoted moderate Sufi views and has been active in the social and political life of Baghdad. “Shahobiddin Abu Hafs Omar Suhravardi's works were the ideological basis of the Suhravardiya teaching with the works of Abu Hamid Ghazali. Umar Suhraardi wrote two works. The first is "Discovering al-Fidoyih al-Janneen and Rashf annasaih animonia", which is dedicated to criticizing Greek philosophy, including Aristotle's peripatetism. The second, Awarif al-Ma'arif, which has come down to us, consists of 63 chapters. The work is mainly devoted to the practice of mysticism, ethics, and psychology.”[1] This book has been a guide for all Sufi schools that have lived in recent times on the issues of mysticism and practice. The work was translated into Arabic, English, Persian, German and English. Shahobiddin Abu Hafs Omar Suhravardi is an active Sufi activist, and he is also known for his work as a Sufi. It is known that at the beginning of the XIII century the interstate disputes between Khorezm, the state of Saljuqiya, Iraq and Iran as a religious figure and ambassador were eliminated. Sukhravardi was later spread in India (Sind, Punjab, Moulton, Gujarat).

Sukhravardi's teaching was widely spread in the Orient, and scholars of different eras paid tribute to him. For example, Alisher Navoi devoted his life to the work of 770 Sheikhs (35 saintly women), which he dedicated to the life of Nasayim ul-Love. [2,167]. in his work, he respects it. Sheikh Saadi acknowledged Umar Suhraardi as his mentor in the book Buston. Even the grandson of Amir Temur, Sheikh Shamsuddin Kulol, belonged to the Sukhravariya doctrine. The Suhravardian system was divided into several independent streams (shattari, bahia, jalolia, jamoliya, mahmudiya, state and other) by the 16th-17th centuries.



From the foregoing, we can conclude that his work "Awarif al-Maarif" has been read and loved in our country. A manuscript copy of Shahobiddin Abu Hafs Umar Suhrawardi's work "Aworif al-Maarif" is stored in the Bukhara State Museum Preserve. This book was copied by the calligraphist Abdulghani in 1133 AH, 1721 CE. The book is very well preserved, it is 11.5 cm wide, 20.5 cm tall, and the work is 400 pages long. It is decorated with gold water and decorated. But for whom the book has been translated and copied, for some reason has been removed from the book. And rare manuscripts of this kind can be found in this museum reserve.

We have prepared this article based on a copy of the aforementioned manuscript of Avorif al-Maarif, stored in the Bukhara State Museum Reserve. It found it necessary to translate all the chapters in the article in order to "translate" the contents of the work and to better understand the contents and scope of the work.

- The book Aworif al-Maarif consists of 63 chapters;
- The work is mainly devoted to the practice of mystic gnoseology, ethics and psychology;
- The work contains valuable information on the history, theory and practice of mysticism;

- The work is devoted to the mystic theory in its structure and content;
- Chapter 1: "The Source of Sufi Science.
- Chapter 2: On the Peculiarity of a Good Symbol of Sufism
- Chapter 3: The Virtues of Sufism
- Chapter 4: Commentary on Sufism and Differences
- Chapter 5: The Nature of Mysticism.
- Chapter 6: About naming Sufism
- Chapter 7: Mutawwuf and Mutashabbeh.
- Chapter 8: Anecdotalities and their Overview.
- Chapter 9: Whoever claims to be a Sufi is not one of them.
- Chapter 10: On the Decoration of the Mosaic
- Chapter 11: The Condition of the Employees and their Identifiers
- Chapter 12: On the Fragment of the Mashaykh.
- Chapter 13: The Virtue of the People of the Rabat
- Chapter 14: The Doubts of the People of Rabat concerning the Suffa
- Chapter 15: Peculiarities of the Covenant and the Specificity of the Rabat People.
- Chapter 16: The differences between the Mashaykhs and the travelers
- XLI: The need for the fard and supererogatory prayers
- Chapter 18: Traveling, entering into rabat and its etiquette.
- Chapter 19: On the Sufi Sufi Status
- Chapter 20: Releasing those who have been conquered
- Chapter 21: On the Sufi People and Their People
- Chapter 22: The words of those who accept Simeon (trans.)
- Chapter 23: About Simo's rejection and resignation
- Chapter 24: About Simo's high and noble character.
- Chapter 25: About Simo's fate and fate
- Chapter 26: On the nature of the chile among the Sufis.
- Chapter 27: On the Conquest of Chile.
- Chapter 28: On the Existence of Chillah
- Chapter 29: About the Sufis' Behavior
- Chapter 30: Comparison of Sufi Morality
- Chapter 31: On the Role of Manners in Mysticism.
- Chapter 32: The Divine Presence for the People of the Qur'an
- Chapter 33: The Manners and Benefits of Purification
- Chapter 34: Morals and Secrets of Ablution
- Chapter 35: On Good Manners.
- Chapter 36: On the Virtue and Prayer of the Prayer
- Chapter 37: On the Description of the Prayer of the People of the Qur'an
- Chapter 38: The Virtue and Benefits of Fasting
- Chapter 39: The Virtue and Benefits of Fasting
- Chapter 40: On Sufis' Fasting and Iftar
- Chapter 41: The Etiquette and Importance of Fasting.
- Chapter 42: On the good and bad aspects of food.
- Chapter 43: On the Ethics of Food.
- Chapter 44: On the Sufis' Clothes, Their Manners, and Their Purposes.
- Chapter 45: About Night Prayer.
- Chapter 46: The Reasons for the Determination of Night Prayer and the Manners of Sleep.
- Chapter 47: On waking up from sleep and the etiquette of night activities.
- Chapter 48: Splitting Night Prayer
- Chapter 49: Greetings and Manners
- Chapter 50: On What to Do About the Day And Their Times.
- Chapter 51: On the behavior of the murid before the Sheikh.
- Chapter 52: The Sheikh's Ethics to the Companions and Students.

Chapter 53: The Reality of the Conversation and the Goods and the Evil In It.  
Chapter 54: Conversation and Brotherhood in the Way of God  
Chapter 55: On the Ethics of Conversation and Brotherhood.  
Chapter 56: On Human Understanding and the Sufi Sufism (Exploration).  
Chapter 57: Reflection on thoughts and their interpretation.  
Chapter 58: On the Status, Status, and the Difference Between them.  
Chapter 59: Short and Concise Tips on Status  
Chapter 60: On the Order of the Signs and Status of the Mashayihs  
Chapter 61: About Cases and Their Interpretations.  
Chapter 62: Some of the terms used to point cases.  
Chapter 63: Truths and Consequences and Their Role

From the number and title of the chapters above, it is clear that Umar Suhraardi is based on the Quran and Islamic Shari'ah in his spiritual legacy. From this we can say that the number of chapters is 63, which may be an indication of the Prophet's age.

## 2. CONCLUSION

In summary, this work mainly analyzes the human and spiritual maturity from the mystic-irfonological perspective. According to the scholar, perfection is one of the great attributes of Allah and that every human being has a divine character. It is scientifically justified that it is impossible to raise a perfect human being without forming a system of moral, spiritual, religious, spiritual, biological, physical, anthropological, rational and irrational possibilities of science. On this basis, it is possible to conclude that Omar Suhrawardi formulated a holistic system of human views on philosophical anthropology of the Orient.

This work has not been translated into Uzbek and is not well known to the general public and readers. We intend to translate this work in our next study to reveal the essence of anthropological \*\*, ontological \*\*\* and gnoseological \*\*\*\*.

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### Note

\* - Associate Professor of Bukhara State University Translation by Boltaev

\*\* - Anthropology - (philosophical-human and logos-doctrine) philosophical theory; recognizes man as the first and primary purpose of philosophy.

\*\*\* - Ontology - (Greek Ontos and logos, doctrine) - an essential component of philosophy, the doctrine of existence

\*\*\*\* - Gnoseology - (wool.gnoziis - cognition, logos - doctrine) studies the laws of the activities of human thinking.